than 100,000, received formal licence from the King to open their own properly-constituted University, with faculties of Medicine, Law, and presumably the Humanities. Twenty-four years later, the idea was revived in Northern Italy. These facts are in themselves sufficient to show the profound Jewish veneration for scholarship, quite apart from the Rabbinic disciplines, even at that unenlightened period.

As a natural consequence of all this, there was in the Ghetto and the Judengasse a spirit of free enquiry which was elsewhere rare, if not unknown. In this fact, perhaps, lay the greatest service of the mediaeval Jew to mankind. It was a period when Authority was triumphant in the intellectual sphere, when thought was circumscribed even more than practice, when uniformity had established itself, not as an accident but as a principle, throughout European life. Had this state of affairs continued unchallenged, progress—scientific as well as philosophical—would have been impossible. The mere fact that the Jew existed, and that he preserved the habit of independent thought, helped to save the world from this menace. It was impossible even for the least original mind to fail to realise that, in the Jewish quarter, there existed a class as intelligent at least as other men were, who yet did not believe as other men; who possessed literature and beliefs and practices which were not like those of the rest of the world, and who refused to pay

even lip-service to the prevailing conceptions. This very fact saved the world from accepting uniformity finally as a natural thing. It stimulated students and thinkers to realise the existence of other spheres to conquer, over and above those which were delineated from the pulpit. And, if from time to time Europe shook off its lethargy, and began to re-examine for itself the wells of human thought, the propinquity of the Jew was in part responsible.